

REINCARNATION

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THE NEW LITERATURE TO COME

Students of the divine wisdom have now before them the happy task of writing all over, afresh, the literature of the world, in many languages in the blazing light of the brilliant knowledge-illumination that has come to them in the last half century. This is in harmony with the ways of our Supreme Teacher Who presents to His creatures the primal lessons over and over but always with variation, with renewed attractiveness and with added graces and reduplicated details and adornments until the final climax is reached and the great school shall slip into His very heart of realization and of review!

There is no branch of literary effort to which this does not apply. Of course the imaginative

and poetical type of compositions must first and most easily find expression, after the primal literary offerings in which the principles of the divine philosophy are set forth. The more business-like text-book presentations, the early writings, must be followed by more of such literary forms of presentation as Sir Edwin Arnold gave us in *The Light of Asia*. The great poetic presentations of the wisdom left us in the *Mahabharata* and the Homeric poems must be imitated, if not transcended, by new poetic efforts by those who, newly incarnate for that work, shall have behind them the preliminary training and, possibly, the good karma needed for the task. New plans of epics, of dramas, of songs must be made, new imagery must be invented and the imaginative joy of the multiplying new generations of men must be charmed always afresh, with the products of the Muses' inspiration!

There must be new histories of philosophy, new critiques of the ancient schemes. How did Pythagoras tell that harmony, numbers underlie all the Logos' labors and give effectiveness to the sound of His Word vibrating through Chaos till That became concrete and material! Then the great group of Greek philosophers came trooping into life, each telling the Pythagorean numbers all afresh, hidden under new guises! One said that oneness must be found to be the universal principle; another that all action in Nature must be found to be a vast flowing, a flux, the solar system a throw, a cast from the hand of God! To Plato it seemed that all things, all life sprang from the realization in forms of

the Logos' thought far above—His ideas eternally pure and unsullied, imitated after some minor fashion of His youthful building artists in the life of levels here below!

The multiplicity, the riotous prolificacy of these splendid thinkers, teachers and writers, developing the Pythagorean theme under different forms was too confusing for the critics who followed! The succeeding ages sought to expound them further, to explore them while they enjoyed, agreed or condemned, not seeing that all of them were valid, that they were the rays of God's wisdom lights refracted into a thousand hues by the unseen Master Pythagoras out of His universal Harmony idea, to dazzle, to attract and to stimulate to inquiry and investigation the multiplying generations of men.

Now the giant wheel has turned again. Now new thoughts once more are sent out by the great Brotherhood. Now once more the Muses call, invite again to the Dancing of the Divine Life, to the new Music upon new harps, upon more magnificent pipes, for undreamed of orchestras and operatic singers, to new works of art all about.

Now, I think, we ought to have a new history of this marvelous philosophic system of Greece, a history written with some comprehension of the inner truth which it would critically and creatively expound!

And, of course, all the history of the world needs to be reviewed, seen partly with the inner eye, as indeed, many idealistic mystic writers have tried to do in the past, but with only partial

success. You remember how Walter Scott psychometrized the past and rebuilt it for us in *Ivanhoe* and *The Talisman*! Now we should have the true philosophic interpretation of history as well as its clairvoyantly investigated facts.

When it comes to the facts of the ordered knowledge of the physical plane, of our modern science, the new writers must have indeed the knowledge that is power. In our present era of the world's life the material plane facts of occult significance are hard to get at. Science needs to be enriched by new studies, not overthrown or remodeled. And with this occult vision we shall have new additions to our practical human resources, if, indeed, we may, by God's grace, go so far!

Between loftiest philosophy and the childish schemes and acts of every-day life—oh, what a world away! In that lower realm the world lives its riotous life, not thinking of the greater life above. Yet even here, just here below, our gracious Masters lead them. With God's art and skill They work Their way into immediate association with men. Unsuspected, unrecognized, They join in the work and in the play of men, leading them sweetly on. When men sin, They seem not to see, but at once join the sinners again, at the very next turn!

Here is where centuries of happy labor lie for young occultists! In novels and poems, in plays and in all manner of songs and musical compositions for instruments, their devoir lies. There men are to be found, to be contacted at heart, to be led through the first toddling steps of spiritual childhood!

So sharpen your pencils and write, tune your piano and make new harmonies, mix your paints with new fires of the soul, dance new steps on the sunny hill-sides, once again with the fauns, and beckon anew to the angels that wheel in long Botticellian banners from the flower-meads of the earth to the cloud-sheep of Zeus in the skies! 'Tis not a sad world if you refuse to weep but drive on with the will to laugh! Tell the world so, aided by all the wiles of the acquiescing muses! Tell the world more plainly, more philosophically, more artfully than ever it was done before how God is good, how Man evolves and how the mighty Brothers call and beckon and lead toward Him!

W. V-H.

IMPRESSIONS

Founder's Day! It is the day when we recall the stories of those whose privilege, and perhaps too whose cross it was to be the lightbringers. These are old stories now, stories of which we do not tire, telling or listening. But for the few minutes that are mine, I want, if I may, to approach the Founders a little less directly than is our custom. I want you to travel, as theosophists know how, "as if space were not," long distances in a twinkling, and without haste. You are in the North-lands now, the land of hills and great silences, of the long 'tween-lights of the dawn and of the evening, of grey clouds low-hung and wraith-like. It is the land of a Celtic people,

a people whose literature is full of poetry and mysticism, whose folk-lore is intimate with fairies and nature-spirits, and in almost every village a seer of uncanny prevision.

How different are the North-land cities! Here mysticism and religious fervor crystallize into the rigid dogmatism of theology or the equally rigid dogmatism of material science, or are lost in the turbulent stream of free thought which surges between. Into such a city there came, chiefly from the pen of W. T. Stead, one of England's many noted editors, stories of a remarkable Russian woman, who was giving forth strange teachings, doing remarkable things. Her philosophy was one of inclusion. Nothing lay beyond the ordered plan of God. Out of the vagueness of it all there seemed to come from its very heart, to one not yet crystallized to either extreme, a new song of hope, a song the people of the hills would hear and understand, that some time the cities too would know. But it was only with the passing of Madame Blavatsky that we began to know something of what her stay among us had really meant.

Into the startled world of the *Free-Thinker* came the new bearer of the Light, whom they had known as their own greatest orator, the most inspired of their teachers and leaders, Annie Besant, whom the same editor had named as "the greatest woman at present on the planet." Recall the picture so forcefully drawn in *Old Diary Leaves*, of Annie Besant's good-by to those whom she had led and served for so many years, but who now barred their platform to her;

scoffing and derision battling with the old endearments.

Back once more to a city of the North-land where one branch at least of the old order refused to close its door to her. "We have loved and followed her too long to refuse her welcome now, however strange the philosophy she brings," they said. To them she came again, then as now, a tireless worker. A morning, an afternoon, and an evening lecture in one day. To some of us it was like listening once more to an old and well-loved story, told in a remembered voice.

One more picture: a great hall in London. Years have passed; the speaker is white-haired now, white-robed. From her a light seems to come spreading softly over all; her presence alone, a benediction.

Founders' Day,—and I have thought that this may be one way to pay them homage, to hold well in the forefront of our vision the bearer of the torch they lit. She has held it high through struggle and persecution, high so that its light falls far upon the path ahead, yet holds always, vividly within its radiance, the great Founders of our Society and the Divine Wisdom they came to teach.

J. Douglas Watson.



WOULD THAT MY TONGUE COULD UTTER!

The cry of poets has always been for greater power to express what they knew was spoken into their causal bodies. The speech of that inner higher self, the loftier phase of us, is not indefinite or vague. On its own plane, sent to the poet as speech of the inner teacher, who now inspires instead of the ancient goddess, the muse of poetry, it is of definite meaning and import.

How tantalizing for the poet whose longings must be heightened in order that he shall strive, as the law demands, for his meed of song inspiration! In a flash, or in a few flashes, he hears, feels and knows an entire epic that should be perhaps, transmitted by him to be the national voice and sentiment of a great nation! The poet must put that song into the language of his mother, for the upliftment of his fellows and for the building of the nation. He has the picture, the scheme—he has lost it—he catches a fragment—he drags a great book of the story back out of that chaos that for all of us lies just beyond perception and language painting. Then for that poet comes the creative struggle; for that effort the man is poetes, poet, maker. For the teacher lets him see as reward for effort a new, perhaps a sharper picture of the great work of art. The poet strives for more clarity, greater powers of word painting! Horace paces the hills about his beloved Rome and brings home an ode; Goethe would have cried, as he did at death, for more light; Tennyson tramped daily his miles to the sea and back again just

as Beethoven climbed and descended the noble hills that watch over the shimmering ribbon of the Danube and the holy and wicked old city of Vienna!

How many devices the poet finds to woo the muse, to prepare his own mentality, to reconstruct his own half-formed images, dreams of glory and make them fixed and real forever for men!

And what is it, in fact, that the poet must do? He has knowledge given him on levels of inner, causal-body cognition in which he has not much exercised his powers. On those higher levels he has perceived himself and his ideal in terms that are of an unaccustomed greatness and splendor! Then, if his poem is well done, he lifts his hearer to that higher heavenly level which he has found, to share something of his triumph, his glory, his splendor of achievement. As Beethoven produced his symphonies when he was in a state of *raptus*, as he called it, so the poet must cast himself into a fine phrensy. He must cease to center his consciousness upon the lower mind levels and raise it to the upper mental regions. There all life, all memory, all experience is fresher, more vivid, of new magnitudes and more inclusive interests! Truly inspired, conscious of heavenly powers and universal views, he finds himself filled with a sort of divine knowledge and power of expression.

No wonder that that divine afflatus or breeze of inspiration intoxicates the poet. In that state and on that level the poet becomes great, he assumes the god and, as his pen becomes a

scepter, he rules all men as his subjects, moulding the world in part to his will. So the great poets have done; thus Homer, so Dante, in like manner the writer of the Shakespearean creations! For those poets have, by their labors, made the world to take new shapes, and to move along new and ever more rapidly upward climbing paths toward God.

So the poet comes to marvel at himself and to seem to be vain when he is only studying the new-formed inner heaven worlds and Those within them Who have being and speech there and yet further above. Few poets thus far could critically know these higher levels and view themselves coldly on those heights!

What poets will not the coming world periods and experiences produce! There will come a time when the splendid inspirer, the adept, may stand boldly before the younger man, his pupil, his servant and say, "See, upon this or that level of consciousness you stand; again note these pictures and, with my aid, paint them with new fire-colors for men."

Then the poet will paint and yet know it is not he who sweeps the canvas with flashing colors. He will rejoice and cry out with happiness for he will know that it is not he who writes. And what he gives to the world he loves, he praises, he blesses, for it came to him and through him from Godward above and he is exceeding glad that it was his pen through which the divine lightnings rushed.

Open the windows of the soul! Invite the speech of the Gods; give praise and worship to

the great servants of the Most High Who, exalting Him, carry His Will below and spread forth His power and glory upon His footstool! I would that my tongue could utter the thoughts that arise in me!

W. V-H.



SEEKING THE ELEMENTS OF BEAUTY

What is the commonest, most easily attained of all the æsthetic joys? Is it not the recognition and the evaluation of the elements of beauty? Over the lake there hangs a dainty green; a dragon-fly sends you for a moment the iridescence of a fluttering wing; a saucy robin sounds dutifully her evening notes or, as you dash along the road the meadow-lark pipes at you in liquid tones his happy challenge of the sunlit hour!

One child, as you pass, caresses another, quite unthinkingly, with a certain grace that you sometimes see caught and fixed by a great artist, fortunate in his power to serve his deity so sweetly.

As you pass a simple garden a beckoning flower tosses to you the grace of its long-known incense. The earth and the leaves of the forest, as you enter its pretended solitude, recall by their woodsy odor a hundred greetings you have exchanged before.

So the friendly glance of some stranger who yields you the way draws near to the surface the memory of some loved one's smile. How in a strange land the grace of a little act of sympathy makes you think for a moment of your favorite conception of God and His holy angels!

So, in the most exquisite of all complex orchestral performances one is often most moved by the wondrous beauty of some special group of tones, of harp or oboe, of 'cello or of clarinet, or again of deep-throated bass viols grouped in a mighty bank or the wild huntsman's horn that, with a single tone, presages some unutterable doom!

Endlessly, everywhere if you will, you may find God's speech of grace! Often the appealing of His challenges are the simplest—as the thought of Burns' mouse, upturned by the plow-share, "the wee timorous beastie!," or the poet's glimpse of "the banks and braes of bonnie Dee!"

We may maintain the practice of studying the fragments of beauty lying all about with the more courage if we read occasionally from the wealth of Ruskin's study of the details of beauty. For, although he had labored for years upon the parts of great pictures or of imposing architectural works he has told us that he felt himself unable to put them together into appropriate works!

Yet the minor labor is not lost, if one tries he may at some future time make his own compositions to give great joy, under the Master's blessing, to multitudes of men.

W. V-H.

NEW RESEARCH HOSPITALS

The University of Chicago has just completed and is about to begin the use of new research hospitals! This gives new hope to the world! For research hospitals, of recent conception and realization, are hospitals with great associated laboratories in which the problems of disease are directly and systematically studied. The medical workers must care for and heal their patients in these institutions and then they are also to study their diseases for the benefit of humanity.

About two decades ago a wealthy man and his wife watched their son die of scarlet fever in Chicago. They asked the physician why he could not save their child! "We do not know how!" said the physician, "but if we could get the money to build hospitals and laboratories and to support the scientists needed to study the disease we probably could soon help in the matter."

The wealthy parents carried out the plan. The physicians have been patiently working for years upon the problem, inoculating animals with the disease and then studying the tissues and the fluids of the animals. They have also studied the bodies of the sick children during illness and after death. *To-day scarlet fever can be controlled.* It is no longer a terror of the darkness for humanity.

Research has done it! Science will do much more for men! Read part of what Dr. Frank Billings said in his convention address:

"Theologians will be able to promote ethical conduct and teach that there is an existent vital spiritual force

which dominates the solar system; that education and intellectual achievement will promote the development of this spirit, to the end that there may be peace on earth and good will toward men," he said.

He pictured the future of medicine greater in opportunity than the past has been in accomplishment.

Vaccination, gradually brought to a none too willing public, coupled with great strides in sanitation and asepsis, has been the means of saving many thousand lives, Dr. Billings declared.

"The work accomplished justifies the statement that the knowledge of the cause and means of transmission with the use of dependable measures of prevention of most of the infectious diseases, and sanitary science, could make the world free of these plagues—the captains of the hosts of death," he said.

"We cannot rest and be satisfied with acknowledgments of these splendid accomplishments, because there are still hundreds of problems to be solved which are of the greatest importance. There are still infectious diseases to be investigated and we must learn their microbic cause and find specific means for their prevention and cure.

"Of these infectious diseases epidemic influenza is probably the most important, because we are ignorant of the nature of its etiologic virus. Without this knowledge we are unable to prevent its epidemic recurrence.

We have no definite knowledge of the cause of insanity or feeble-mindedness. Clinical studies of these conditions have been interesting, but not especially productive. It is believed that the problem of prevention may be solved by intense clinical laboratory research, utilizing biochemistry, physical chemistry and biology. Birth control and sterilization should not be adopted until the underlying problems of heredity have been thoroughly investigated."

W. V-H.

THE YEARNING OF THE SPIRIT

The hunger of the flesh, the driving of desire through the lower bodies, the desire-nature and the senses is the reflection of the huge, massive desire that flows through Nature from the Logos. But even in the midst of desire's satisfaction and through it, there strains the deeper and truer stream of His inmost longing, burning at its center, with the pure white light. But even this inner longing can be perverted, and mingled with or turned into baser channels.

Hence men are never satisfied for long, but are ever filled with the spirit of the Logos' will to be more complete, to be of some added greatness or perfection. For men uninformed longing for self-gratification fills up the measure of desire, and the spirit is almost defeated of its true satisfaction.

But something of errancy often follows the seekings, the doings and the realizations of even the man who knows, the man who has vision of the being, the purposes and the labors of the hierarchy. For such a man, though laboring whole-heartedly for the great Cause, may not be able to set himself at the very heart of the work and satisfaction of all his longings.

The true way to self-realization lies in the discovery of the way to live the higher life even while living, in part, the lower existence. And the greatest satisfaction of all is to be conscious and active upon and in both sets of worlds simultaneously. This power gained, the advanced occultist often finds it desirable to leave the

lower planes and spend much of his time on the higher levels, leaving but little of his attention to be entrammeled in the requirements of the lowest bodies.

The man who knows that higher development, the increase in the number of the inner bodies and their growth and refinement is a possibility and the greatest of desiderata may well be in a quandary as to his true course in life. For the blind, swift effort to drive upward in consciousness to God, to the Infinite, to universals is, though progressive, worthy and laudable, somewhat futile! It carries the devotee into realms of bliss, of light and of brilliant frenzies of emotion even to ecstasy. But it leaves him insecure as to knowledge, unable to concentrate his energies upon definite, explored and known fields of occult labor upon the higher levels of existence.

For these levels have as definite existence as those commonly known to men. They have their inhabitants, their peculiarities of environment and their laws of conduct.

So he who, knowing of the fact and the existence of spiritual progress and of these higher realms, wishes to satisfy his great longing, to penetrate to the very fountain-head of the longing and gain access to the everlasting springs of the fountain of life and desire needs, first of all and always, a guide, a philosopher, a friend! The friend represents God the Lover; the philosopher is he who explains and makes clear and plain to the pupil's understanding all the laws and ordered knowledge of the way to

God; and the guide is he who puts the learner's feet upon the rough stones of the way, and, indeed, often makes the way for the young brother. So this teacher must indeed be mediator, saviour and ever-present refuge.

And it must be seen to be so! For wreckage of the mind is not far from men; the jangling of the bells of life's physical harmonies lies near even to the athletes among us, while disaffection and the whirlpooling or the reversal of the currents of the will may turn puny, infantile man away from these the noblest, most recondite calls to action.

How easy at last the choice of the greatest of all resolves—to seek the supreme teacher! This is the wisest way: to make all the efforts of the day, the year, the life bend to that great purpose—to find that Teacher's feet that shall lead the way, His hand that shall sustain you when you would fall!

W. V-H.



FURTHER CONSIDERATIONS UPON THE RAYS

Certain of His influences our Logos sends out upon man and His prakriti in ways analogous to the manner in which light refracted into its rays acts in physical nature. These influences are

known among occultists as rays. Seven are commonly spoken of and they have actions that somewhat correspond with one's preconceived ideas of the action of the rays of light—as green for sympathy, yellow for the golden power and rose for affection—and much more of the like.

Great Brothers act as Chohans or officials of the sixth or higher initiation for the rays, usually one for each ray. Their function has been said to be that they distribute, superintend and direct the action of the Logos' ray forces—each for His ray.

But there are other details about the relations of the great Brothers to their respective rays that may be known.

The ray influences come from our Logos, but they come to our earth from other logoi, also—logoi of other solar systems related directly to our own as intimate fellows of our galaxy. And these logoiic influences come through the auras and the consciousness of the logoi of our planets. One can see, then, what is the situation and the opportunity of our great Chohans of the Rays.

For they not only aid our Logos in His work in sending out His influences of the color values, they do that work also for the planetary logoi and, of course, the logoi of the other solar systems of our galaxy according to the scheme we have just outlined.

But the most glorious and happy consideration of these lofty powers leads us to realize that, if they wish, the Chohans may heighten their knowledge of and their intimacy of association

with their related logoi. They may draw our planets into more potent and intimate relations with the sources of power we have mentioned.

And, by all the arts, authorities and powers of yoga they may and do draw to the uses of our planet the mighty forces of the great divinities we have named. To what extent this use of great powers proceeds we do not know. But it is certain that, with the ever growing expansion and differentiation of their powers and authority they are bringing to our planet huge volumes of favorably acting force that is rapidly modifying the status of our globe.

The mighty Chohan of the Seventh Ray has an especial privilege of helpfulness in this respect. For His Ray is that which concerns and passes through the planet Venus, which was that upon which the Lord of our world had His early development.

Conceive, then, what enormous beneficent influence and modifying power can be drawn from that very friendly planet, if we may thus speak without irreverence.

With these thoughts we gain new hope and courage! The planets have new and strengthened joinings! They reverberate upon one another the ever developing and growing forces that bloom in the hearts and minds of the conscious beings upon our worlds!

Mighty the possibilities of our lives that we may grow into the service of Those Who, Sons of God, take part in His colossal, beneficent labors!

W. V-H.

WHENCE, WHY AND WHITHER?

It has been said that the cradle and the grave lie in juxtaposition; that as soon as man is born he begins to die. The truth of this statement is self-evident, but it also applies to all physical forms and manifestations of life.

However, this is but the ocular vision of life, that vision gained only from the material side of life. But to those who have penetrated by spiritual vision into the hidden side of life a much different aspect is brought to view.

Life as viewed from the material or physical conception is a mysterious coming into being and a passing away in fear and superstition. But life as realized in the spiritual aspect becomes a masterpiece of the handiwork of the Eternal One—the Creator of all things.

All physical things begin to die as soon as they come into being. That is the law. A man builds a beautiful house, but as soon as builded it begins to disintegrate, and notwithstanding how careful the owner may be as to the upkeep its death is decreed as soon as it is builded.

A master mechanic creates a perfect piece of machinery, but its life is foreordained as soon as it is builded. Not the exact length of time is foreordained but the end is decreed.

So it is with the physical man. It is so ordained in the law that his end is decreed as soon as he comes into being.

But what of the spiritual man? Whence doth he come and whither doth he go?

Every being knows intuitively that he is some-

thing distinct from his physical body. Every being intuitively feels he is in some manner linked to that Supreme Power that is manifested everywhere. Every being intuitively knows that he has a destiny to fulfill somewhere, somehow.

What is man's destiny? Is it only to come mysteriously into being and live for the short time allotted to him and then to pass away to some celestial place, provided he has kept and performed all the absolutions of the orthodox rituals and if he has not to be condemned into eternal damnation?

All religions, whether Christian, Mohammedan, Buddhist, Jewish or Zoroastrian, are merely rules of right living. And when viewed entirely from an unbiased standpoint, they are seen to contain the same fundamental elements of life. And it is to know these truths and to live these truths that will bring man to the destiny the Creator has intended and the law has decreed.

But man must first learn the inexorable law of karma—the law of cause and effect. Until he learns that he alone can purge his soul from the sins that shackle him to his present status, and that no priest or parson can absolve him from their inevitable results, his destiny will be long delayed.

Man was created with a dual nature—with a double life—spiritual and physical. There is a constant conflict going on within him between these two natures,—the desire for spiritual attainment and the gratification of physical desires. As long as the desire for physical satisfaction or gratification is predominant so long must man

remain in his state of bondage. To break this bondage and enter into a spiritual ascendancy is the destiny of man.

Philosophical religion teaches the way to break these bonds by conquering self-gratification of the body and living only in the spiritual atmosphere of life. A new conception of sin must be recognized before there can be spiritual regeneration. The orthodox creeds and dogmas have too long played on the sins of the body and have too long conveyed the belief in the minds of men that priests and parsons and church affiliation would purge them of their sins. The frailties of the body are not to be condoned, but it is the condition of the mind and heart, the sins of the spirit not those of the body, which condemn the individual to the lower spheres or planes.

Bigotry, intolerance, narrowness and worshiping of material things are the sins that spell an earth-bound soul.

Spiritual man always was and must of necessity always be, but his occupying a physical body depends on his own evolution. Each soul works out its own evolution according to the law of karma and the light he has to see the law.

We are like little children given a beautiful musical instrument and upon which we do not know how to play. The result is unspeakable discords. We have beautiful teachings—words that would lead us to harmony with God—but we do not know how to interpret them to produce the harmony we seek and that lies behind them in their hidden meaning. Some there are who have become the masters and learned the music

therein hidden, but the masses are still thrumming away on the old dogmas and creeds and are making hideous discords.

To find the rhythm of life and enjoy the harmonies therein we must first cultivate the emotional and intellectual force within us and thereby become rational, practical, serviceable, brotherly beings, inwardly devout and intuitive and outwardly selfless and serving, and finally that spiritual perfection may be reached when man no longer will be imprisoned in a carnal body and continue to pass through these periodic intervals of life and death, but will dwell in the Father's house forever.

Walter A. Lantz, in "The Luck Enterprise."

HISTORY

The real basis of the truth of history is that which lies in the memory of the Logos about all that has happened since our solar system was emanated. He broods over all and preserves His records in the akasha forever. Those who are sufficiently developed may read those records at will. But when they see them they interpret what they see according to their own nature, modifying thus their own tale about it according to their own conception of the meaning and of the values of life.

To read the past in this way has been the privilege of those who wrote the two books, *The Lives of Alcyone* and *Man: Whence, How and Whither*. And their account of what they

saw gives to humanity a new and quite unique literary experience. For they could interpret what they saw in the light of their knowledge of the world's origin and ending. They were not limited by their attachment to the affairs and the values of a decade or of an incarnation. They knew the meaning and the influences of the planetary irradiation, and their effects upon the lives of earth's inhabitants.

The popular paleontological notion that man has descended by regular progressive steps from ape-like ancestors, perhaps living in caves some ages ago is, for those who know the akashic records, untenable. For man's life on our globe is much longer than the anthropologists dream. While the cave-dwellers of the Iberian peninsula were carving pictures of the aurochs upon bits of bone there were highly civilized men in great national bodies here and there upon the earth.

And those who can read these records are aware of and can follow the rise and the orderly succession of the races of man on earth.

How different is the comparatively infantile study of history by the ordinary methods of man, noble and worthy as they are. The study of ancient writings, the perusal of monumental inscriptions and the ransacking of archeological remains yield many interesting and helpful facts. But the great synthesis of it all, the background or framework into which the mosaic may fit and by which it may be supported—these, for the scientific worker are lacking. They are the very unknowns which it is the object of that worker to discover, doomed to Sisyphean labors.

But a power analogous to that of reading these records historians possess to-day and have had at command for ages. It is the power of psychometrizing the past—the rare but prized ability of certain men to read the past, in empirical ways, it is true, yet with a certain accuracy that helps men greatly to a deep sympathy with their own lives in long-past ages.

So we may, with some degree of probability aver that the tales of such writers as Charles Reade in *The Cloister and the Hearth* and Sir Walter Scott in *The Antiquary* and *The Talisman* are as true to life as a great critic conceives the historical plays of Shakespeare to be.

Hence the spirit of many of the ages of the past must have been rightly conceived and interpreted by such historians as Gibbon, who so graphically pictured the declining centuries of Roman life. We should deny wholly the validity of inspiration if we did not conceive this to be true. The muse of history, some helpful angel of the ancient days is, perhaps, now replaced by those who represent the great perfected men of our time and, standing by the side of those who would delve into the past, give hints and feelings that may be infused into their tales of the past, to make more real and truthful our knowledge of the bygone ages.

We long for greater detail and for more accuracy in the presentation of history. We must hope that these powers of the historian will grow with the coming ages!

W. V.-H.

THE UNITY OF LIFE

For those to whom the notion of the continuity of life and the added idea of reincarnation are valid the general unity of all life is but a complementary principle, necessary, cogent and satisfying. But, to the scientist who must obey the laws that govern his mode of reasoning these realms of thought are jungles, filled with all sorts of perils wherein wandering good doughty men on any day suddenly may find their wits rapt away from them like wreathed cobwebs on summer zephyrs, leaving them bereft, drifting, gibbering, chattering, and devoid of asylum in the mazes of miasmatic forests.

But to the edge of these realms, upon the annual speculative meeting day of the scientific association the president, seasoned, wise and prudent, yet with that youthfulness of enthusiasm of imagination which is the treasured heirloom of his kind, may steal upon and may look between and beyond the border obstacles of trees and boulders into the glooms of the forbidden jungle.

So Professor McClung (*Science*, Dec. 10, 1926) reviews the characteristics of the living protoplasm and nuclei of cells and, in common with all orthodox biologists, considers the place to be assigned to each of them—movement, prehension, assimilation, etc.—particularly with reference to their relation to the unity of life.

In these days he is able to marshal the new and telling facts that lie in the range of the precipitation and agglutination reactions of serums to demonstrate the kinship of different

organisms. And especially does he rejoice, and properly enough, as we think, in the fact that there is a period in biologic cycles when, in seed or ovum, there can be shown to be a focusing of all that was before and all that shall hereafter be for the common life of the chain of individuals of the species.

Here we have a dramatic moment of unity, where lie hidden together the history of the species in the past and its future of hope in the expanding, broadening life of the hereafter. We are reminded of that brief period at the end of devachanic existence when, we are told, egos are allowed a moment in which to review the past and in which to scan the future and its possibilities, preparing to mold and shape them if they will.

Let us quote Professor McClung:

In a remote way this indicates something of the relation between the undifferentiated egg and its product. It possesses a pattern of its own, which, playing upon the common properties of the living substance, produces inevitably a certain combination of the parts common to living things. This guiding pattern of the egg is indicated by recognizable inner structures, but the nature of the correspondence is not known. Our only hope for knowledge of developmental processes lies in a study of this cellular pattern and already we have made some progress.

How interestingly the biologist takes ground side by side with the adherents of the ancient wisdom who speak constantly of the chhayas used to determine the path of a vital line!

And with a strong hand he delineates the meaning of forms as giving emphasis of existence to the idea of unity of life.

Form, indeed, is, in its nature, a matter of discontinuity; but function is continuous, always observable and susceptible of quantitative measurement. There is no escape from the conclusion that every living thing is kin by nature of its vital activities with all other living things. The unity of life is a reality. This is the important thing in all our thinking. We will always strive for fuller knowledge of the relations in time of the many forms under which life presents itself, but we do this in the realization that we can never know in full detail the whole story. It is beyond the compass of human experience.

But, we may say, it will not always be that this story is beyond the compass of human experience. We hold that men will one day be able to read that story and comprehend its meaning!

Contemplating the relation of life to forms he says:

Here perhaps the most striking thing is that life is not "without form and void" but is a very definite and concrete thing which always manifests itself through discrete units which we call individuals or organisms. It is possible to conceive living matter acting in formless aggregates of indefinite mass and consistency, but no such conditions obtain in nature.

Again our knowledge comforts us and expands our thought. For we know that life does sometimes inform indefinite mass and consistency. When storms drive clouds or waves the accompanying elemental essence, roused into vague self-consciousness or perhaps accompanied by nature-spirits, shares the exalted consciousness. And so it may truly be said that such conditions actually occur in nature as make living matter act in formless, or almost formless aggregates of mass.

W. V-H.

THE UNIVERSAL MATERIAL UNITY

In *Science*, weekly magazine of the American Association for the Advancement of Science, appears, October 29, 1926, a remarkable article by Professor Fritz Paneth of Vienna, Austria, who is acting as exchange professor at Cornell University. Taking as his subject the alchemy of mediæval times and its modern counterpart he almost assumes a sort of basis in fact for the former while explaining with some detail the facts about the latter.

But more important than that is his recognition of the fact that the classical Greek conception of the common origin of matter in a single element seems now to be the truth. He concludes:

Therefore, if modern and ancient alchemy are very closely in agreement as to the existence of a primordial matter, this should be regarded not as a mere accident nor as an impress of human ideas upon nature, but as a distinct evidence that from earliest times eminent thinkers have rightly conceived the unity in the multiplicity of things. The greatest significance of modern alchemy is that it has enormously strengthened this early conception and has furnished convincing proof of the unity of the material universe.

W. V-H.

THE DRUSES AND REINCARNATION

In the *Chicago Daily News*, August 20, 1926, is printed a very interesting letter from one of its reporters, and mailed at Damascus, June 15. We quote in part from the letter:

The Druse religion is a strange oriental mélange, founded by an Egyptian megalomaniac and two eastern mystics; it was superimposed on a primitive Arab nature worship; it contains strong tinctures of Judaism, Christianity and Mohammedanism and has borrowed doctrines from India and from the magi, the Zoroastrians and even the lamas. Yet out of this welter one fact stands supreme, and that fact is . . . that the Druses at bottom and in essence are absolute monotheists, . . . believing in one and only one God, a God "indefinable, incomprehensible, ineffable and passionless." This God, their supreme being, they believe has been made known to them through successive incarnations—may be incarnated anew in any Druse any day. . . .

This Druse god, the Druses believe, has been revealed to mankind in successive reincarnations. According to their abstruse, recondite creed this series of avatars is a symbol of a "universal reason." There have been about seventy such reincarnations, or avatars, so far. They were personified by Adam, Noah, Abraham, Moses at the beginning. Further manifestations occurred in Isaac, Jacob, Joseph, Joshua and most of the Hebrew prophets, up to and including Isaiah, Hezekiah, Nathaniel, Daniel, Jesus, Matthew, Mark, Luke and John.

As an inexplicable vagary of an inexplicable religion the incredible fact may be noted that Pythagoras, Plato and Aristotle are likewise supposed to have been personifications of the Druse deity. And so, after many centuries, was Mohammed. And finally, El Hakem, victim of the blood-lust in Cairo.

The reporter asked how the unity of God is reconciled with His seventy incarnations.

They said that God was an absolute unit. . . that He was incomprehensible and invisible. . . that He has been incarnated more than once on this earth. . . .

On the question which naturally follows, Druse orthodoxy is divided. Will there be another—a seventy-first avatar? Some Druses say no. They insist that El Hakem was the last personification; that during his reign, through the preaching of his Persian mystic, Hamzeh,

a last appeal was made to mankind. Thereafter the doors of mercy were held open for twenty-six years. Then they were closed forever. But another body of Druses—the more influential body—disagrees, stating that yet another reincarnation is possible. That is why, theoretically, any Druse may become God.

The Druses of this group are very precise geologically and say that at the time of Hakem the world was 3,430,000,000 years old and that the millenium, the final victorious personification of God, is close at hand.

The guide of the reporter explained that the Druses firmly believed in immortality,

And not only in immortality . . . but in personal reincarnation. Indeed, so far as the ordinary Druse is concerned, faith in reincarnation is his grandest and most ultimate belief. This fundamental conception in his religion is also eastern. It came from Persia or India or the lamas of Tibet, probably superimposed on the primitive Lebanon faith by that same Hamzeh who is the greatest Druse prophet.

According to the Druse creed, personal immortality consists of a successive regular process of metempsychosis—the soul of the virtuous passing after death into new incarnations of greater perfection, until finally it may be absorbed into the Deity itself—in other words, the Druse may become God. Or if the Druse is wicked he may be degraded by transformation after death into a camel or a dog. . . .

In the creed of the Druses there are seven commandments, corresponding with the Mosaic law, as follows:

1. Truth in words.
2. Watchfulness over safety of brethren.
3. Renunciation of all other gods.
4. Separation from those in error.
5. Recognition of the unity of God.
6. Resignation to His will.
7. Obedience to His requests.

C. S.

FIELD NOTES

One of our members in India, Mr. H. S. Kulkarni, sent to the *Legion* Headquarters an interesting letter from which the following is culled:

"I had to come over to Bangalore, and it was only recently that I got my first opportunity to help the *Legion* by sending to Miss Gray a newspaper cutting bearing on reincarnation. Since then a number of cases of memories of past lives are being published in papers and they have evoked a great deal of interest, as actual evidence for reincarnation. One Kekai Nandan Sahay of Bareilly has been taking the lead in publishing these. I wrote to Mr. Sahay, asking for a copy of the details of the cases he was publishing, and was surprised to find no less than seven cases recorded. He writes to me that he is investigating three more cases and would send me the details when they are printed."

The seven cases detailed in the printed pamphlet which Mr. Kulkarni has kindly sent, are of young children, from two and a half to eight years old. They spoke of their preceding lives, and certain statements were verified by investigators. It is interesting to note that among the Indian people it is believed that children who remember their past lives will die young. They therefore discourage their children from telling stories of former lives.

Frl. J. L. Guttmann, Representative for Germany, has organized a *Legion* Group, the members of which bring to their meetings clippings from newspapers and journals, which are constructively written and further spiritual progress and idealistic tendencies. These are then considered in the light of karma and reincarnation.

A letter from the Representative for Nicaragua brings word that the *Legion* work was in abeyance during the recent revolution there, but that efforts will now be renewed to extend the teachings of karma and rebirth.

Austria, Germany, Holland, Dutch East Indies, Jugoslavia, Czechoslovakia and India have increased their number of members in recent months.

No Representative has been appointed for India.